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THE REVIEW.

By ARTHUR PREUSS

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* The Greeks of old, seeing that man alone of all mammals bears himself erect, called him "the upward gazer." Every Christian ought to be an upward gazer in a higher sense, in a sense undreamt of when Greece was pagan. We should all of us be upward gazers, even as were those men of Galilee who followed with their eyes the ascending Saviour, and ever after sought but "the things that are above, where Christ sitteth at the right hand of the Father."—*Casket.*

* The Iowa Supreme Court has just rendered an important decision. According to an intelligent statement of the case, it appears that Miss Eulberg, an Iowa girl, had a misunderstanding with a neighbor's dog. In the course of it she not only spoke severely to the dog, but threw sticks and stones at him. A few months later the dog lay in wait for her and bit her. She sued the dog's owner, a Mr. Van Bergen, for damages, and got a verdict. The Iowa Supreme Court sustains it. "A dog," say the justices, "has no right to brood over his wrongs and remember in malice." The justices are right. If dogs were permitted to brood over their wrongs and seek vengeance for them at the earliest opportunity, few people would be safe.

* Next to the lightest heart, the heaviest is apt to be most playful.—Hawthorne.

"COLLEGE PHILOSOPHY" AS IT IS TAUGHT.

G. Stanley Hall, President of Clark University, recently published a frank and searching criticism on certain phases of the present kindergarten methods. In the *Forum* for June he makes a severe arraignment of the way "college philosophy," as he terms it, is taught.

In both instances it is substantially the same fundamental fault which he notes, and would warn against. In the period of adolescence, as of childhood, there is an instinctive hunger for reality, an instinct which the teacher should not trifle with. Over against some things which he finds in the kindergarten that are unreal, artificial, fantastic, he finds in the college, in the teaching of philosophy, especially in connection with the culminating part of the course, a "muddling of the subjective and the objective," in a way which tends to break down the wholesome instinct of faith, and mock it with endless doubt.

President Hall speaks of having gathered a list of 300 text books on logic, metaphysics, ethics, and the allied branches of philosophy, which have at some time been in use in the colleges of America. Some thirty of these he had himself used in teaching. He finds that many of the latest text-books so "volatilize ethical sanctions with their tenuous metaphysics" that "the religious and ethical foundations reel and totter under the influence of the spirit that always denies. Even those who have not themselves actually been scorched in this hell of adolescence, but have come within full sight of it, have had their mental eyeballs seared." The blighting effect is that the prevalent "college philosophy" is leading young men to distrust the deepest instincts of the soul, and become victims of the creeping, deadening paralysis of doubt.

Instead of advocating the introduction of the only true system of philosophy, in which both the subjective and the objective have their legitimate place, Mr. Hall favors the abolition of the study of philosophy in colleges. "Why longer muddle the subjective and the objective in the pretentious volapuk of what knowledge is?"

The President of Clark University evidently shares the view of so many ignorant people who believe metaphysics to be nothing but "a wild dance of unintelligible speculations in the air."

So long as our ablest pedagogs and educational reformers merely criticize and have nothing to offer in place of the popular fads and vagaries whose hollowness they see and denounce, there is not much hope for betterment.

ARTHUR PREUSS.

* A satyrist is a man who discovers things about himself and says them about others.

* There is no question but that, as a result of the Boxers' uprising, considerable China will be broken in the next few months.

NEW PHASES OF "AMERICANISM."

At Paris, New York, and Vienna, writes the Rev. Dr. Chas. Maignen in the Paris *Vérité* of May 25th, there was published almost simultaneously, a series of correspondences, identical in contents if not in form, that will provoke new polemics about the Brief "Testem benevolentiae" and the answer to it by Cardinal Gibbons. To the information furnished by the *Politische Correspondenz* of Vienna (see article, "Msgr. Ireland's Letter to the Duke of Norfolk") we are able to add a fact that is particularly suggestive.

Msgr. Riordan, Archbishop of San Francisco, who has for several months sojourned at Paris, was recently invited to give a spiritual conference to the alumni of St. Sulpice Seminary. This prelate, a friend of Msgr. Ireland, who is said by the *Semaine Religieuse* of Paris to have been one of the first prelates who assured the Holy Father there was no Americanism in the U. S., proclaimed in the presence of M. Captier and all the seminary directors, that Americanism existed nowhere except in the imagination of three or four Frenchmen. Canon Delassus, in particular, was attacked in terms that we can not reproduce. From the very start and without any other introduction, the Archbishop of San Francisco did not hesitate to say that the book of the Cambrai Canon was the work of a liar.

This injury might, perhaps, be pardoned in view of Msgr. Riordan's ignorance of the French language, but what can in no way be excused is the applause that followed his address. The alumni of St. Sulpice, of whom a great many belong to the Diocese of Cambrai, certainly know, that Canon Delassus is a veteran of the sanctuary and honored by the confidence of his Archbishop. His book, which is the butt of so many attacks, has been recommended by fifteen cardinals and as many bishops, not to speak of the *Civiltà Cattolica*, which expressed the desire to see it in the hands of all seminary directors.

We are convinced M. Captier and the other professors of St. Sulpice must have felt uneasy during the "spiritual conference" of this American prelate.

This is the situation in Europe and the U. S.: a young clergy ready to snap up all novelties, a mighty, bold, organized party, willing to undertake anything to impose on the Church its maxims and chiefs; learned, prudent, tried and, by temperament and vocation, traditional men, assisting silently and undisturbed in the diffusion of error and the ruin of discipline.

One readily understands how the innovators grow bolder after every such occurrence. The conception which Americanism has of the Church, warrants it to believe in the success of the coming campaign. But on this as on other points, Americanism deceives itself and it will learn at its own expense that one can not get control of the government of the Church as of the shares of a stock company, and that it can not be bought as the majority of a parliament.

Dr. Maignen adds the following "Post-script":—

The *Vie Catholique*, of May 18th, publishes a biography of Msgr. Spalding, Bishop of Peoria. The journal of the Abbe Dabry forgets to tell its readers that Msgr. Spalding, more American, if it were possible, than Msgr. Ireland himself, is at present at Bellevue, near Paris, with the Abbe Felix Klein. This American prelate, accompanied by the young professor of the Catholic Institute, has visited several Parisian journalists whose help he sollicited for the next press-campaign to be started upon the arrival of Msgr. Ireland in Paris.

The *Vie Catholique* tells us that Msgr. Spalding "is simple and without pretense, and readily, without ceremonial, accepts the proffered hand. His life is a woof of efforts without discouragements.....The light in his heart and in his thought is perhaps the *resumé* of his great soul ..." These lines signed "Grap" might as well be signed "Richeville" or "Lucens" (both pseudonyms for the notorious Abbe Boeglin.)

Since when is Bishop Spalding engaged in pulling Msgr. Ireland's chestnuts out of the fire? J. F. Meifuss.

OUR FOREIGN POPULATION.

(From *Ainslee's Magazine* for June.)

We are not receiving as many foreigners as formerly. The enforcement of more stringent immigration laws checks this foreign flood to an extent, and the industrial prosperity in Ireland and in Germany, whence we have received in the past the greater numbers of immigrants, is not conducive to the breaking up of homes in the old country. Our foreign population is, however, very large, and the influence of it socially, industrially, politically, and physiologically is very great. According to the last census, fourteen per cent. of the population was foreign, and thirty-three per cent. was foreign and of foreign parentage. According to the written law, a person born in the United States, no matter what the parentage, is as good an American as a person ever gets to be, and has as many civil and political rights as those descended from the Cavaliers of Virginia, the Puritans of Massachusetts, and the Quakers of Pennsylvania. As a matter of fact, however, the persons born of foreign parents are not quite American. In their home-life the old-world ideas and methods were not discarded. They were generally modified, the surrounding social conditions were different, and the education at the schools was not the same; but still the children of foreign parents are not the same as those of American fathers or mothers. I am not saying that this difference is an advantage or a detriment. I am merely declaring that there is a difference. If I were a candidate for office, I should not say this, for, singularly enough, neither the foreigners nor those of foreign descent like that their difference from the native American should be pointed out. But I am not to be a candidate this year, and in this article I shall treat those of foreign parentage as semi-foreign.

Physiologically, the influence of the foreign element in the United States must be very great. But we can only speculate about it in a vague kind of way. The base of what may be called the American stock is English, and any one who would care to know what the "heterogeneous Englishman" was in the early part of the eighteenth century has but to read Defoe on the "True-Born Englishman." According to the veracious author of "Robinson Crusoe," he was of very mixed blood, as England in the past centuries was as hospitable to foreigners as we have been in America during the last sixty years. Besides, on several notable occasions, England was overrun by foreigners, and the natives were compelled to be hospitable to their conquerors. Up to within the last two decades there was no immigration to this country that was not assimilative. The Germans and the Irish who came in regiments and armies quickly became American, and after two generations they lost nearly all traces of either German or Irish characteristics. Moreover, they do not feel obliged nor are they compelled by social customs, or impelled by predilections to remain distinct and separate. They intermarry, the one with the other and with Americans of long descent, without hindrance or prejudice. And so the blood of these various nationalities is mixed and blended, and does not make us much more heterogeneous than when we started out. With the introduction of large numbers of immigrants from the Slav countries, it may be another matter, for the majority of these Slavs, set down in the official reports as Russians, Polish, Hungarians and so on, are really Hebrews who have been driven away from those countries, not because of their religion, but on account of their methods of conducting business. For instance, the Jew is never by choice a producer. He prefers to be a trader, and preferably a money-lender. The serfs of Russia were freed as our negroes in the South have been. They became, as a rule, small farmers. Living for many generations under a feudal and patriarchal bondage, they had little experience in independent business. The Jew money-lenders and traders in Russia soon took advantage of this inexperience and enticed these peasants into debt to them. Once in debt, the serfs quickly became slaves again—slaves to their creditors. It was to put a stop to this industrial condition and this re-enslavement that the Jews were compelled to leave Russia. We have been most hospitable to them. Of these Slavs we received for the year ending June 30th, 1899, 60,982. To be sure, not all of them were Hebrews, but 24,275 confessed that they were. It is very likely, indeed, that more than 50,000 were Hebrews, and the year before that 22,750. To get at an approximation of the real figures, we would have to double these. In the year ending with June, 1896, we received 45,137 Russian Hebrews. There is no way to get at the exact facts, but it is quite within the truth to say that within the last decade we have taken into this country half a million of these Slavs, who, in reality, are Hebrews. That we can assimilate them seems to be impossibe. They will have to remain a race apart, as will also the negroes.

Leaving out of account the African, the Chinese, and the Hebrew races, it seems likely that the others, however discordant they may seem in their history, their religion, their social customs and general methods of living, will, in the course of a few generations, be blended into what will then be the ordinary every-day American. He will be, as he is now, of every shade of complexion, from the swarthy Southern brunette to the blue-eyed, fair-haired North of Europe type. The dough may not be ideal in its composition, and the various sources are sure not to be supplied by any scientific rule of breeding. But the leaven is apt to make the result quite satisfactory. The love of national and personal liberty, the diffusion of education, the necessity for self-control, the freedom of speech, and the liberty of the press—these make the leaven which will save the American of the future, no matter how he may be bred, unless, by some unforeseen mischance, a preponderating quantity of debasing blood be introduced in a way and from a source not now apprehended.

Industrially, the foreign element in America has been very important. More than ninety per cent. of the immigrants who have come and are coming to this country are industrious and sober. They come to better their fortunes, and they set about doing it with great energy. The railroads and great public works in this country used to be built by Irish laborers. I am speaking in general terms. Without them we would not have been able to make the great progress which justifies us in believing that our growth in wealth during the past thirty years is more marvelous than anything the world has previously seen. But the Irish have found other occupations, in which they can gratify their gregarious instincts, develop their wonderful talent for political organization, and in large and small ways enjoy the independence to spend and to accumulate, which was denied to them for so long at home. They have therefore settled in great measure in the cities and taken up the occupations that in such places are open to them. These occupations range all the way from street sweeping to millionaire financeering, and include cab-driving, car-driving, being porters, barkeepers, clerks, merchants, doctors, lawyers, and editors. As professional politicians they have had no peers in the history of the world. They may be said to have a genius for politics. And the Irish who have not flocked to the towns are doing remarkably well. They are farmers all over the country, and their success in the North Atlantic division of the country, on farms that were no longer profitable under native management, has been most notable. As husbandmen they are frugal without being niggardly. Their remarkable political strength is due to the fact that they have kept together when it came to voting more consistently than any other people. Thackeray says somewhere, his observation being of the Irish in London, that there never was an Irishman so poor that he did not have another Irishman who looked to him for enjoyment and support. This was a tribute to their loyalty, their friendliness and generosity.

The Germans have come to America in greater numbers than the Irish, and their influence has been just as great in various ways, though it may not seem so apparent. According to the last census, we had with us 2,784,894 Germans, and only 1,871,509 Irish. I do not myself believe this a fair showing, as

the census takers do not ask a man his nationality, but inquire where he was born. And we find that there are 909,092 English in America, nearly half as many as Irish. That seems incredible. I am inclined to believe that at least one-third of these English are Irish born in England—maybe, half of them. But they are set down as English. If, however, all were Irish, still, the Germans would outnumber them. Industrially the Germans have been of incalculable benefit. They have made our best tradesmen of certain kinds, they supply a great number of skilled artisans, they have introduced and almost monopolized many manufactures—notably beer—and they are famous farmers and gardeners. Moreover, they almost invariably bring with them a satisfactory quality of knowledge, and no class encourages more liberally the diffusion of learning in its elemental forms. To them in large measure we owe the fact that we are a music-loving people, and the most generous and appreciative patrons of music in the world. Jean de Reszke, if he sings in Berlin, gets two hundred dollars a performance; if he sings here he gets at least a thousand. Wealth and taste combine to make this great reward. The Germans directed and encouraged the taste, while assisting greatly in creating the wealth.

Politically, if the Germans held together as tenaciously as the Irish do, they would be wonderfully powerful. At this time we have something like three million native Germans in the United States, and at least four millions more of German parentage. If these held together they would be an immense power. But they do not always combine, though politicians very frequently attempt to bring up questions which will cause them to do this. Nor do they settle, as some other North of Europe nationalities do, in communities composed mainly of themselves. They appear to go where there is the best opportunity for each in the field he chooses. For instance, in the North Atlantic division of the country we have 898,321 Germans; in the South Atlantic, 81,449; in the North Central, 1,570,112; in the South Central, 114,645; in the Western, 120,367. Here we see that the great bulk of them is in two divisions. This is not because they flock together, but because the great cities happen to be in those divisions, and in these cities the Germans find the opportunities they came to this country to seek. In New York State, on account of the several great cities—New York, Brooklyn, Syracuse, Buffalo, and Rochester—there are 498,602 Germans. In New Jersey, with cities such as Newark, Jersey City, and Hoboken, there are 106,181; in Pennsylvania, with Philadelphia and Pittsburg, 230,561; in Ohio, with Cincinnati and Cleveland, 235,668; in Illinois, with Chicago, 338,382; in Michigan, with Detroit, 135,509; in Wisconsin, with Milwaukee, 259,819; in Minnesota, with Minneapolis and St. Paul, 116,955; in Missouri, with St. Louis, 125,461. Iowa alone among the states without a great city has a large German population, there being in that great farming commonwealth 127,246. I estimate that of the Germans in this country eighty-five per cent. are of urban residence and occupation.

Of Scandinavians, that is, natives of Norway, Sweden, and Denmark, we have 933,249. They have had a decided tendency to go into communities of their own kind, and we find that of these 709,351 are in the North Central division of the country, and the bulk even of these being in four states, as follows:

States.	Norwegians.	Swedes.	Danes.
Illinois.....	30,339	86,514	12,044
Wisconsin...	65,696	20,157	13,885
Minnesota..	101,169	99,913	14,133
Iowa.....	27,078	30,276	15,519

The Canadians who have come to this country have also to a very great extent flocked together. We have a total of 980,938, and of these 490,229 are in the North Atlantic division,*) and 401,660 in the North Central division. In the South Atlantic there are 5,412 in the South Central 8,153, and in the Western 75,484. Very many of these are known as French Canadians. They are French of the last century, and are very simple and ignorant. In the places where they have settled they work as woodsmen and as mill hands, though in New England very many domestic servants come from this source. When they come to this country they do not bring any ideas of luxury of living with them; but they quickly fall into our ways. Once I was in a cotton factory in Fall River. There were many barrels of mutton tallow at a certain place in one of the rooms. I noticed that holes had been bored in the tallow, and these were filled with petroleum. I asked the foreman the reason for this.

"To keep the French Canucks from eating it," he said. To my look of inquiry he gave this explanation: "When they first come here they are half-starved, and coming from a cold country, are naturally fond of anything that is fat. If that tallow were not tainted with petroleum they would cut great hunks of it and eat it for dinner. If we did not treat it this way we would have to lock it up. But when they have been here a year or so they get as nice in their taste as the others, and want beefsteak three times a day."

Politically, in New England particularly, the French-Canadians have to be taken into account, and a candidate for political office in any of the mill towns must be persona grata to these foreigners or carry a heavy handicap in the race. This is a large number of people to be incorporated into a country, and they have not had many advantages for many generations. In Canada they have been what might be called "native-aliens," for though they were English subjects, they were still French to the core. Here they will have a chance to expand and develop, and as they are sturdy and industrious, there is no good reason why they should not be a valuable as well as an interesting addition to the country. Massachusetts is the home of a greater number of Canadians than any other state, harboring 207,601. Michigan comes next with 181,416. (2)

JOHN GILMER SPEED.

(*To be concluded.*)

*) Geographically the states of the United States are now grouped into five divisions as follows:

North Atlantic.—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania.

South Atlantic. — Delaware, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida.

North Central.—Ohio, Indiana, Illinois, Michigan, Wisconsin, Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, Kansas.

South Central. — Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Texas, Oklahoma, Arkansas.

Western.—Montana, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada, Idaho, Washington, Oregon, California.

2) We believe the above paragraphs on the French-Canadians to be, in part at least, inaccurate and inspired by prejudice. We leave it to our French-Canadian contemporaries to set them right.—ARTHUR PREUSS.]

Msgr. Ireland's Letter to the Duke of Norfolk.

Msgr. Ireland's letter to the Duke of Norfolk has caused a stir in European circles, which, according to press reports, finds an echo even in the Vatican. As stated before in THE REVIEW, it is hard to understand why there was so much ado, since the text of the letter, as published here, from the London *Tablet*, contained no cause for criticism. The supposition, then, is that a garbled text was published here. And that supposition is not without foundation. The *Politische Correspondenz*, of Vienna, published the following document on May 3rd:

"Our correspondent, who has close relations with Vatican circles, writes to us from Rome: The arrival of Msgr. Corrigan, Archbishop of New York, coincides with a new manifestation of Americanism, which ought not to be passed over in silence. Msgr. Ireland recently addressed a letter to the Duke of Norfolk, wherein he advocates a kind of alliance between English and American Catholics on the basis of Americanist ideas. It is well known that the letter of the Pope condemning the doctrines of Father Hecker, has not at all had the effect which the adversaries of Americanism expected from it. The five principal (*sic!*) archbishops of the U. S., among them Cardinal Gibbons, have addressed to the Vatican letters wherein they bow obedience to the condemnation inflicted on the doctrines reproved by the pontifical document, but deny strenuously that these doctrines constitute the basis of Americanism, or that they themselves ever professed them. It is rather noteworthy that the Holy See, which published the letters of Archbishop Corrigan and several other bishops, did not communicate to the press the documents signed by the most prominent names in the American hierarchy (Cardinal Gibbons, the Archbishops of St. Louis, Philadelphia, etc.) In matter of fact, since Heckerism was condemned by the pontifical Brief, Americanism has not lost an inch of ground in the U. S., and Msgr. Ireland has kept all his influence. The letter addressed to the Duke of Norfolk proves it. In that letter, Msgr. Ireland advocates very energetically the de-Italianisation of the papacy; he thinks a larger share (of influence) ought to be given to the foreign (what is foreign?) element in the Church's government, and that the Holy See ought to abandon all claims to the temporal power. That letter contains some of the ideas which Msgr. Ireland had occasion to develop last winter during his presence in Rome; Msgr. Ireland is convinced that the Anglo-Saxon races will have a preponderant influence in the future, principally on religious ground, and that it would be in the interest of the papacy to rid itself, little by little, of its Latin physiognomy and to seek its prop among the Anglo-Saxon peoples. The letter to the Duke of Norfolk is, as it were, the *resumé* and program of the rejuvenated Americanism and as such it will find a strong echo.

"It is hard to foresee how it will be received at the Vatican. Cardinal Rampolla favors the ideas of Americanism, yet on the other hand, he is a convinced advocate of the necessity of the temporal power. Nevertheless, considering the situation in the U. S.—a situation that the Holy See knows well- -it is not probable that the Vatican will call Msgr. Ireland

to order. (Apparently this has happened anyway, else why did Archbishop Ireland address his letter to Cardinal Rampolla?) The Holy See is the first to recognize the necessity of not alienating from itself the American Catholics and of not sharpening their opposition to certain points of Roman politics. It may be foreseen, however, that the intransigeant anti-Americanist faction will strenuously attack in all European countries this latest Americanist manifestation, of which Msgr. Ireland has taken the initiative."

Thus the *Politische Correspondenz*. Evidently the writer is friendly to the Americanists. In view of the high standing of his paper, it can not be supposed that he has fabricated lies out of the whole cloth, to ruin his own friends. So the only conclusion left for us seems to be that the letter of Msgr. Ireland to the Duke of Norfolk contained more than what was served up to the American public.

J. F. Meifuss.

ANOTHER "MUTUAL" IN TROUBLE.

Says the N. Y. *Independent* (page 1,405):

"The American Legion of Honor is now in the present and serious trouble of dealing with a doubled assessment, made payable on or before the close of May, and the May issue of its official organ is chiefly occupied in setting forth the situation and trying to explain the necessity of the doubled assessment. People who have followed the news of the day (so this explanation says) have realized that this country has had the greatest death rate in its recent history, and la grippe and pneumonia are named especially. The Legion liabilities have been outrunning receipts. Deaths in the first quarter of 1900 called for $437,000, and receipts fell short of this by $114,000, or just one full assessment. But April, as far as reported, calls for $40,000 more than half the receipts of the quarter, and the difficulty, as usual in such cases, is that it is perfectly easy to give an intelligible and correct explanation of the emergency, but quite impossible to give a satisfactory one—that is, one which is acceptable and pleasant. The Legion is twenty-one years old. It reached its full tide in 1890, with 62,574 members; then the membership dropped several thousands annually, thus: at the end of 1895, 53,210; 1896, 36,028; 1897, 21,315; 1898, 19,119; 1896, 16,894. Cohesion naturally changes into a repulsive force, and works with acceclerative effect."

Now this American Legion of Honor is the first on the list of secret and semi-secret societies that organized the American Fraternal Congresses and by a committee of so-called experts had tables worked out according to which each society levying its assessments accordingly became death-proof. As the symptoms of dissolution are rapidly showing on the Legion of Honor, we should like to learn which of the two has sinned, the American Legion by not adopting the tables or the committee of experts appointed by the Fraternal Congress?

J. Hernan.

* A house is never a home until we have crusted it with the spoils of a hundred lives besides those of our own past. See what these are, and you can tell what the occupant is.—Holmes, Autocrat of the Breakfast Table, p. 257.

EMPEROR WILLIAM AS SEEN BY AN AMERICAN PRIEST-JOURNALIST.

Rev. Thos. H. Malone, of the *Intermountain Catholic*, who is at present traveling in Europe, writes as follows about the young German Emperor in an editorial correspondence dated Paris, June 2nd:—

From the point of view of the Catholic there is much to commend the young German Emperor.

He succeeded to the throne at a time when Catholics were suffering under the iniquitous laws conceived in the hateful mind of the unrelenting Bismarck, who was destined to soon realize the humiliation that comes from ignominious defeat, which, in this instance, was doubly galling because the hand that administered the blow was that of the young Emperor himself. William, immediately that he had ascended the throne, made it clear to all that he was to be the ruler of all the people. The oppressive laws which his father's and grandfather's Chancellor had enacted against Catholics were repulsive to the young Kaiser, and going directly to the root of the evil, with no desire to temporize or compromise, he removed Bismarck from office and made assurance doubly sure to his Catholic subjects that at his hands they would obtain justice, by appointing in the place of the mighty man of iron, a Roman Catholic to the office of chancellor. Thus did Bismarck, in spite of repeated and haughty asseverations to the contrary, go to Canossa.

So we might continue indefinitely to enumerate the acts that clearly and firmly establish the Kaiser's right to a high place among wise and discriminate rulers. The sickening and puerile talk of some American politicians about the German Emperor is ridiculous.

"Hoch der Kaiser" has a meaning and a value in the mind of the German, and after all is it not better for the country whose people cry Hoch der Kaiser, than it is for a country whose people's political shibboleth is: "D— the President." We think so.—Thomas H. Malone.

A SIGN OF THE TIMES.

An epidemic of suicide prevails throughout the country. So commonplace has the crime of self-murder become, that the public scarcely takes any heed of the chronicle of a half a dozen or more of local occurrence, which is the daily average in any community of medium size. The most trivial causes are assigned to these rash acts, in a majority of cases. Despondency, the "blues," unrequited love, weariness of parental burdens, and a thousand annoyances inseparable from human existence, furnish the motives which impel men to take their own lives.

Beneath these causes, however, there is a controlling, primary one, to which all the others are merely subsidiary, that is the decadence of religious faith among individuals. The influence of religious belief is essential to the operation of conscience. Without spirituality, based upon faith in the supernatural, there is no saving sense of responsibility sufficient to deter men from deeds of injustice toward others or themselves. They are robbed of the incentive of future happiness which constitutes the most potent preservative against the morbid propensities of the predominant animal within them. Their condition is worse than that of brute beasts, inasmuch as their rational nature precludes the latter's immunity from all but the most elementary forms of loss and pain.

Those engaged in the work of destroying religious faith among the masses, can scarcely realize the extent of the harm that crowns their efforts. At any rate, that is the most charitable view of their pernicious activity. They are cruelly tearing down safe-guards and bulwarks of human fortitude, in place of which they give naught, and have absolutely nothing to offer. They are enemies not only of individuals whom they mislead into the morasses of error and despair, but of the State and society whose foundations they impair by vitiating the quality of material that enters into the construction thereof.

The safety and permanency of organized human society depend absolutely on the character of the units of which it is comprised. If these consist of upright and virtuous men and women, the State possesses the necessary elements of strength and endurance, and vice versa. Good citizenship depends on good morals and good morals on religion. Therefore, he who strikesat the religion of the masses, strikes at thevery vitals of organized society. The prevalence of suicide as a sign of the times, is pregnant with evil.—*Monitor*, No. 11.

THE INALIENABLE RIGHTS OF STATE-BABIES.

Reformers are busy now-a-days. Old maids gather together to form "Mothers' Congresses," and the President of the National Conference of Charities and Corrections writes on the inalienable rights of babies. We quote from the *American Journal of Sociology* (page 845):

"Public Guardianship of the Natural Rights of Children.—The social guarantee which insures the protection of life and liberty and the orderly pursuit of happiness of mankind in general, also includes a pledge to preserve to childhood its inalienable right to the enjoyment of pure air, pure water, sunshine, and a fair part of the use of the sand, clay, and loam which Mother Earth holds in store for all her children.

"In the stress of city living, and the permissive municipal neglect which breeds greed in the plans of tenement-house construction, the children too often have just cause of complaint because of the fact that they are deprived of these natural inheritances, which are God-given, and may not be hindered or abridged by aught in constitutions, laws, ordinances, customs, lack of intelligence, or neglect in any quarter. Thus is laid a claim in equity that the child who has been deprived of his ray of sunshine to play with, in a well-ventilated domicile free from the company of disease microbes which lurk in the darkness and damp, his little plat of ground to dig in, and the pure water for which he contracted when he consented to live in the world, has an undoubted right of action, in equity, if not in law, against the municipality which has permitted his despoilment.

"The compensation to be made is not in the substitution of other benefits, but in the dedication of public play-grounds, where children may enjoy the blessings denied them in the home, and also be afforded the intelligent supervision which insures education in play.

"The public play-ground for children, with its equipment in all essentials, has larger

claim upon the tax-paying public than any which may be argued in support of the public park systems and drives, which are so creditable to many large cities of the world. The establishment of public play-grounds by any municipality which exhibits their need is simply an act of restitution, which insures to the children natural inheritances in association, of which they have been individually deprived through the plain neglect of the duties of guardianship imposed by the social compact. There is no doubt but what the symphonies of distress with which mother ears are so familiar are often the vain effort of babyhood to disturb the slumbers of neglectful aldermen and health officers residing within their juridiction, in the equally vain hope of so destroying their peace that they may awaken to a sense of duty neglected.

"But just as soon as baby is able to walk, he may go out into the world in search of his lost privileges. Not to face the peril of the street where he may be run over by horses or automobiles, nor to be pushed off the sidewalk by the skurrying seniors who neither note nor heed; but to discover a vacant plat of ground convenient to his boarding place, which may be converted into a play-ground for himself and his associates, and be set apart under the operation of the law of eminent domain constituted in equity for his relief.

"The hope of the children must come through an awakening of the public conscience and the persistent activity of their friends in endeavor to provoke municipal action to establish public play-grounds.

"So long as this great wrong remains unrighted, so long must agitation continue."

Well, we shall agree with Mr. Faulkner as soon as he will show us a specimen baby that made a contract before it "consented to live in this world." Till then we shall not feel a vestige of compassion for any wicked alderman who is disturbed in his slumbers by the cries of babies clamoring for their inalienable rights to sand-piles and mud-holes.

J. F. M.

THE OLD CHURCH AND THE REUNION OF CHRISTENDOM.

Family reunions, as a rule, consist in the return of the children to the parental roof. On these occasions all the past difficulties are overlooked and the aged parents gladly welcome the wayward sons, and in their joy at being once more amid scenes of childhood the wayward wonder why they could ever have caused annoyance. It would indeed be a novel family reunion that would be planned with a view of excluding the aged mother save on the condition of her renunciation of all her authority and her admission that her life had been a dreary failure. The sects whose leaders dream of a reunion of all the so-called Christian bodies, might do well to consider how their views of a reunion of a Christian family differ from the commonly received ideas of family reunions. The pardon granted of old to the prodigal and the peace which that pardon brought to the soul that had vainly sought its happiness far from the parental roof, was but a figure of the peace which the prodigal offshoots of the Church might feel if their honesty triumphing over their pride they could only learn to return to their Mother the Church and whisper the sweet sad word "Peccavi."—Providence *Visitor*.

LITERATURE.

CONTEMPORARY CATHOLIC POETS OF GERMANY.

It speaks well for the literary courses of St. Joseph's College, at Rensellaer, Ind., conducted by the Fathers of the Precious Blood, that its best students, in their essays in the college monthly, the *St. Joseph's Collegian*, show such a love of, and appreciation for, the literature of Catholic Germany. We have already, some months since, reproduced from the *Collegian's* pages an estimate of Friedrich Wilhelm Weber and his master-work "Dreizehnlinden." We take pleasure to-day in crediting the same journal (No. 9) with some notes on Dr. F. Helle, who is probably the foremost living Catholic poet of the Fatherland, and another contemporary bard, who also deserves more attention than he is getting:—

I venture to call him (Helle) the Milton of Germany and even greater than he. But the wonderful chords Helle strikes in his "Jesus Messias" and "Die Schoepfung," find few attentive ears. It was not always thus. When Klopstock published the first cantos of his "Messiade," the whole nation listened to these strains as if they were poetic revelations. Modern literature, however, tends to divert man from the eternal. The misty vapors, hanging over the lowlands, raises their breast higher than the pure streams, floating about the mountain-summit.

"Weltenmorgen," a religious dramatic poem by Hlatky, is a book of lasting worth, though it is the poet's first song. "Weltenmorgen" is not written for all, for as long as readers can not busy themselves with higher things than a plot in romances of the obstacles in allowed and immoral love-stories, a song like "Weltenmorgen" will never please them. The literary merit, however, is so great that every educated mind, that delights in deep religious poetry such as is the highest and most dangerous to enter upon, will enjoy this book, as he is pleased with Milton's "Paradise Lost." Here, and more so in Helle's works, we find that the *splendor veri* is real beauty.

Vitus A. Schuette.

"WEIGHED IN THE BALANCE."

Weighed in the Balance. By Christian Reid, Boston. Marlier, Callanan & Co. 1900. Price $1,50.

"Weighed in the Balance" is a novel of intensely sustained interest from beginning to end. It was first published as a serial in the *Ave Maria*. Christian Reid has written many charming stories, but she has never devised one that will be more generally appreciated by all classes of readers. Those who enjoyed it as a serial will be glad to see it in its beautiful Boston garb.

Elizabeth A. Adams.

MARION CRAWFORD'S "SARACINESCA."

The *Messenger of the Sacred Heart* publishes in its July number a moderate and judicious criticism of Marion Crawford's latest two-volume novel "Saracinesca."

The reviewer declares that while the book is charming, on the whole, and contains much interesting and instructive matter, its "chief charm lies not so much in the plot as in the ease of diction everywhere apparent, the familiarity with human nature everywhere displayed, the nice discrimination of character and emotions, the writer's intimate acquaintance with the history of the period he describes, and the readiness with which his pen produces exquisite bits of conversation." And he continues: "We dislike the whole motive of the story. We unhesitatingly condemn the passages in which unholy love is, as it were, put on a pedestal, and we would warn young and impressionable readers against the danger of thinking the ordinary work-a-day world as wicked and romantic as it is painted. The rightminded can derive at least one useful lesson from the unfortunate and all but disgraceful passion of Giovanni for Corona; and that lesson is the old warning of Holy Writ and common-sense, to avoid temptation and escape disaster by fleeing occasions, so winning the victory before the battle begins in earnest."

A SON OF ST. FRANCIS.

A Son of St. Francis, St. Felix of Cantalice. By Lady Amabel Kerr. B. Herder. Price net $1.00.

Cantalice, where St. Felix was born in the 16th century and dwelt as a farm-laborer on the few acres of his father's land, is "perched upon the steep side of the valley of Rieti, in the Southern Apennines, its houses mingling with the rock, where the line of cultivation and that of forest waste begins." Three centuries before the humble farm-laborer manifested Christ in that region, St. Francis' wounded feet had passed that way and hallowed the soil. St. Felix acquired the name of "Brother Deo-gratias," so often did this ejaculation, "which was the spontaneous expression of his interior thought," spring from his lips. He had first adopted it from a famous preacher of his own Order. Afterwards it became his watch-word. Lady Amabel Kerr is doing our complaining age a notable favor by setting before it, in her admirable style, St. Felix and the blessedness even in this life produced by unfailing thankfulness.

Elizabeth A. Adams.

CURRENT LITERARY NOTES.

——A correspondent of the *Academy* suggests a new classification of memoirs, made necessary by the growing tendency to blab and betray, to pad and inflate:

Biographies,
Autobiographies, and
Ought-not-to-be-ographies.

——Prof. Max Muller in a recent interview said: "I lost very little time on novels before my illness. Now I delight in them. Not that I read them extensively myself. They are read to me. The old novels are very good. I am never tired of Sir Walter Scott, but modern fiction is mostly very poor stuff. The writers of the novels of to-day can't possibly work at them."

——The *Monitor* (June 16th) is compelled to answer the question of a correspondent, whether the "Summa" of St. Thomas Aquinas can be had in English, in the negative. "We believe this great work can be read in all the other languages of cultured Europe. Who will undertake to make it accessible to the English-speaking world? Surely no work more useful nor more acceptable to His Holiness the gloriously reigning Pontiff could be undertaken.

——The criticisms of the *Civiltà Cattolica* and other Catholic journals have induced Sienkievicz and his publishers to prepare an expurgated Italian edition of "Quo Vadis?" The *Civiltà*, in its latest issue (June 16th), says it is far preferable to the original version, but would be still more acceptable if it were purged also of its naturalism and of various anachronisms, as it has been purged of its sensualism.

Arthur Preuss.

EXCHANGE COMMENT

The *Jewish Voice* of this city publishes some fearful and wonderful poetry from the pen of one Monroe Sonneschein. Here is a specimen (issue of June 22nd):

"ETERNITY.

"Where is the man with brains of vast
That can conceive Eternity?
Time, without present,
Minus future, minus past."

That reminds us somehow of O'Malley. He ought to engage Monroe Sonneschein for the *Midland Review*.

* * *

The *Church News* (June 9th) praises "Innominato" as accurate and his information as trustworthy.

And this in the face of tons of proof that that liberalistic garreteer writes his "Roman" letters to the N. Y. *Sun* and other papers from Paris, and is known generally in the European press as the ecclesiastical Munchhausen.

The *Church News* was a dull sheet under Milton Smith's editorship; it has grown positively stale since his resignation.

* * *

The *Ave Maria* publishes, in its edition of June 23rd, some interesting personal reminiscences, from the pen of Very Rev. J. Adam, of the Ven. Antonio Maria Claret, late Archbishop of Santiago de Cuba, the process for whose beatification has recently been inaugurated.

* * *

Even the venerable editor of the *Catholic Mirror* is wrought up over the little fun we have permitted ourselves to indulge in at the expense of our friend O'Malley, of the *Midland Review*, as a poet. Writes Father O'Keefe (*Catholic Mirror*, June 23rd):

"One of the best of our Catholic poets is Mr. Charles J. O'Malley, editor of the *Midland Review*. This gifted Catholic literateur has recently been made the victim of a savage attack by the iconoclast of the St. Louis REVIEW, the indecency of whose remarks all kindly natured folk must regret. Mr. O'Malley, who is preeminently a critic with canons, has done much by the kindly tone of his criticisms in the past to encourage, and by the keen analysis, of which he is so well capable, to assist young writers in poetry and prose. It seems a reversal of justice that the meed of charity which he so generously accords others should be withheld from himself. We never indulged in verse, but if we could write as good poetry as does the *Midland Review's* editor, we should apply for the position which Alfred Henry Austin has disgraced."

To repair the great wrong we have done, we move that Mr. O'Malley be appointed American poet laureate by the unanimous vote of the Catholic editors of the land.

* * *

We are surprised and pained to see the same paper (same issue) quoting the notorious Rome correspondent of the London *Weekly Register* and reproducing that unreliable and venomous writer's most recent slur on Cardinal Satolli. ARTHUR PREUSS.

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* We see from the Detroit *Tribune* (June 14th) that the University of Notre Dame has conferred the degree of LL. D. upon Rev. Father P. A. Baart, the well-known canonist, pastor at Marshall, Mich. The honor is well deserved.

CONTEMPORARY RECORD.

CATHOLIC BELGIUM ONCE MORE VICTORIOUS.

Catholics throughout the world will be glad to hear that the only government deserving the name of Catholic has once more been victorious at the polls. Since 1884, the Catholic party in Belgium had elected the majority in both chambers under a law that, like our own, decided the election by simple majority without giving any representation to the minority, no matter how strong it was. But under the new election law, all parties are to be represented according to their strength—proportionally. Dire predictions had been made by the opponents of the proportional system; the Catholic majority would be wiped out or so reduced that it had no longer fair working power; the Liberal party would obtain a new lease of life, etc., etc. Despite all these predictions, the law was passed and no harm has been done. On May the 27th, 85 Catholics, 30 Liberals, 3 Radicals, and 33 Socialists have been elected to the Chambers; to the Senate, 43 Catholics, 25 Liberals, 3 Radicals, and 5 Socialists. 26 Senators are still to be elected by the Provincial Councils, but as six out of nine have Catholic majorities, the Catholic majority in the Senate will be considerably increased. Thus it is manifest that with this fair division of representatives and senators there is a decided Catholic majority in the land.

The reappearance of the old Liberal party in the chamber may have a good effect upon legislation, as in many instances these Liberals will side with the Catholics against the Radicals and Socialists.

As at this election the whole legislature was to be renewed, instead of one-half as in former years, it is with pleasure we note that more than 100,000 votes have been added to the Catholic list as compared with the two previous elections of 1896 and 1898. Particularly satisfied all truly Catholic Belgians must feel over the complete failure of the "Christian Democrats," the party headed by two suspended priests. J. F. M.

The Change in Predominant Nationalities in Our Immigration.

Of interest, in reviewing the year-by-year statistics of immigration, is the change in predominant nationalities.

During the year of largest immigration, 1882, a quarter of a million Germans arrived—making up nearly one-third of the year's aggregate. In the fiscal year 1899, on the contrary, only 17,000 Germans came to the United States—hardly 5 per cent. of the total. Increasing industrial prosperity in Germany will chiefly explain the difference. While Germany, since 1897, has prospered, Austria has suffered stagnant trade and unlucky harvests. No one need be surprised, therefore, to learn that, as against the 29,000 immigrants received from the Austrian Empire during 1882, more than 62,000 came in 1899. For the two first months of 1900, in fact, one-third of all the immigrants entered at our ports were Austrians, Bohemians, or Hungarians. Again, Scandinavian arrivals have fallen from the 93,000 of 1882 to less than 22,000 last year, while Russia and Finland, troubled lately by poor harvests and arbitrary laws, sent only 21,000 eighteen years ago, but 76,000 in 1899. It should be recalled, in this connection, that the Finns, now classified (unfortunately) under the general head of Russian immigrants, compensate amply in character for the decrease in Swedish settlers. The Finns are to-day building up northern Michigan, as the Swedes, a generation since, built up Minnesota.

Housekeepers confronted with the "servant problem" will doubtless be enlightened by learning that, as against the 81,000 Irish immigrants of 1883, only 25,000 arrived in 1898, but that the numbers since then have been very gradually increasing. X.

COLLEGE FOR HOUSEMAIDS.

Mrs. Milton H. Losee of Kansas City has evolved a plan for the establishment of a servant girls' school at the mouth of the Kaw. The plan has been endorsed by members of the Commercial Club and by other representative citizens.

Mrs. Losee proposes to build a $200,000 college for housekeepers and maids, where experienced teachers will give instruction in all the branches of household art. The diploma awarded to a graduate of this college would assert that the holder had passed a creditable examination in all the courses of instruction, including the departments of laundering, scientific cooking of meats and vegetables, nursing and care of the sick, chamber work, dish washing, sweeping, etc. The building would accommodate 100 servant girls as resident pupils. It would have a complete banquet hall. The pupils would live in the building, and, aside from the course of study already outlined, they would receive instructions in the proper care of themselves, so as to make them from every viewpoint ideal servants. Banquets would be served and small parties dined. The public could have fine washing done in the institute, and the products of the school would be placed on the market.

Mrs. Losee has sent out a circular containing twenty-one questions as to her plan, and the answers received by her have been uniformly favorable. The questions are as follows:

1. Do people want servants who have received diplomas?
2. Would girls take advantage?
3. Is such a school needed?
4. How much money would it take to float it?
5. Is it too big for Kansas City to handle?
6. Who would be benefited?
7. What does the mistress expect?
8. Girls to come from the poor, uneducated classes and immediately understand taking care of finely finished and furnished homes, the value of fine carpets, bric-a-brac, and cut glass?
9. Girls to sleep in cellars, stairways, or attics?
10. Girls to receive their company in the kitchen?
11. Girls to be intelligent and keep in their places?
12. Girls to know without being taught?
13. Girls to adopt their religion and moral standards?
14. Girls to be held up to ridicule before the family and visitors without protesting?
15. Has a girl any rights?
16. Has she the right to demand the same careful sanitary inspection of her quarters as the shop-girl?
17. Has she the right to demand and receive wages without having to deposit money with a lawyer to bring suit for her?
18. Has she a right to her own religious belief without ridicule?

19. Has she a right to demand respectful treatment from the whole family?

20. Has she a right to ask the mistress for her "character?"

21. Has she the same right to be kept in repair as a machine?

Should the institute be established and be made successful, Mrs. Losee and her friends expect to see similar colleges founded in other cities of the country. One of the most gratifying results predicted by them from the operation of the institute is the general elevation of domestic labor to a standard which will remove the distaste of young girls and women for house service. O.

EDUCATION.

SCHOOL SAVINGS BANKS.

Just fifteen years ago children's savings banks were introduced into several public schools in Eastern New York. The project was put into practice by J. H. Thiry of Long Island City. To commemorate the present anniversary of his work Mr. Thiry has made public an interesting report of the history and progress of school banks in this country.

The first suggestion as to school savings banks in the United States came from the Hon. S. T. Merrill of Beloit, Wis., in 1876. This was followed by an article in the next annual report of Edward Searing, superintendent of schools in Wisconsin. But no school savings banks were founded in that State.

Captain R. H. Pratt of Carlisle, Pa., introduced the savings bank system among the Indian children in 1881, and it seems to have proved popular and successful. But the first school to adopt formally the savings bank idea as a part of the school system was in Long Island City. The system in vogue in that school has been adopted by schools in other States, and was introduced in Chicago in March, 1897.

In the "Windy City" 6,000 of the 42,000 pupils registered in the schools that have adopted the bank system are regular depositors. In Long Island City 2,994 of the 9,700 pupils are depositors. In Grand Rapids, Mich., 4,200 of the 22,821 pupils are depositors.

According to the *Inter Ocean* (June 14th), the system is now in operation in ninety-seven cities in fifteen States. Of the 179,630 pupils in the schools in question, 52,694 have deposited $806,015 and have withdrawn $525,-209, leaving a balance of $280,806 due to depositors on Jan. 1st, 1900.

The banking plan is very simple. The teacher in any class room receives on Monday of each week deposits from the pupils who care to make deposits, and the money is sent to a savings bank by the principal, account being kept with each depositor. Experience is said to show this not only encourages thrift but good business habits among the children, and puts little extra work on the teachers. There has been no enthusiasm over this work, and not a little opposition to it, but in fifteen years it has shown a healthy growth.

Might it not also profitably be introduced into our Catholic parochial schools?

J. W.

§ The Memphis *Catholic Journal* (June 16th) protests against winding up the school-year in parochial schools with dramatic or operatic performances,—a thing which is not customary in our neighborhood, so far as we are aware.

"If the pupils of the parochial schools were allowed to devote the last month of the scholastic year to a review of the studies instead of preparation for fandango nonsense in the way of plays, operettas, and jim-crow theatricals,"– says the *Journal*—"they might not be as much inclined to become actors and actresses, but they would have a better, more sensible, and more practical education. It is sheer folly for pupils to be obliged to devote a month's valuable time to alleged theatrical exhibitions. The sooner the good Sisters in charge of our parish schools realize this, the better for all concerned. The exercises of a graduating class, the speeches of boys studying elocution, which fits them for the duties of life, the essays of girls, which are instructive in composition, and instrumental and vocal music are all right and proper and beneficial, and a part of the child's education, but the fol-de rol dramatiques and operettas, etc., etc., are detrimental to the pupil and should be discontinued by teachers and parents."

§ In a note on Fr. Brosnahan's latest pamphlet, the *Ave Maria* (June 23rd) wonders "whether Catholics are not a bit inconsistent when they deplore the drift of Catholic students to non-Catholic colleges, and in the same breath deplore with equal fervor the difficulties which non-Catholic colleges put in the way of Catholic students who wish to enter them."

Our readers may remember that this inconsistency was pointed out already some time ago by a contributor to this Review.

§ This month, again, our convent academies send out thousands of young women graduates and our colleges send out a few hundred young men graduates. The girls will have to mate with non-Catholics or else accept husbands who are not their equals in point of education. The boys who have most need of mental and moral training, since they must have the skill to do the world's work and since they must meet the worst temptations, get the least. The stupid blunder of overeducating the girls should stop. Give the boys a chance.—*Catholic Columbian*, June 9th.

SOCIAL QUESTION.

CONCILIATION vs. STRIKES.

The May number of the *Bulletin of the Department of Labor* (Carroll D. Wright, Commissioner) is of unusual interest at this time, in view of the strikes in progress at St. Louis and Chicago. It contains a paper of 101 pages on "Voluntary Conciliation and Arbitration in Great Britain," by John Bruce McPherson, embracing a history of the great engineering strike, the coal strike, the strikes in the boot and shoe, and in the hosiery, the lace, the iron, and several other trades which have taken place in recent years, and which were finally settled by conciliation or arbitration or both. The marked feature of all these struggles was that they entailed a vast deal of suffering and loss upon both employers and employed and were finally adjusted on principles which might have been just as easily agreed to in the beginning, without any kind of strife.

The outcome of the experience gained has been the adoption by voluntary action in nearly all the trades, and in almost all the industrial centres, of certain rules to be applied in all cases of dispute between employers and workmen. The first is that certain persons shall be chosen as conciliators, to constitute a permanent board, representing both sides in equal numbers, ready to take up and consider any case of dispute at any time. The second rule is that, while they are considering the question or questions referred to them, the work shall proceed on the pre-existing basis. The third is that in the event of failure of the board of conciliation to reach an agreement, they may (not must) call in the services of an umpire, whose decision shall be final, if both sides unite in appointing him. The shoe trade has a standing umpire, and has also a certain sum of money deposited as a forfeit in case of any refusal to obey the umpire's decision. The board of conciliation seldom fail to come to an agreement, and therefore seldom need the services of an umpire. The New Zealand system of compulsory arbitration is not favored in England by either masters or men.

It is agreed on all hands that many strikes have been averted by the boards of conciliation. They have created and fostered respect and good feeling between employers and workmen. The two meet each other as friends, and not as enemies. The workmen believe the statements made to them, because the facts relating to the business are open to expert accountants employed by them, and can be ascertained without any chance of error. There have been cases where a threatened strike was averted without a meeting of the board of conciliation, merely by convincing the men that the state of the trade, the cost of the production, and the prices of the finished product did not warrant an advance of wages.

The testimony of a large number of persons representing both wage-earners and employers is cited by Mr. McPherson to show that the system is satisfactory to both. Mr. T. Burt, M. P., a representative of the coal-miners, said he wanted conciliation first of all, with arbitration in the background, so that if conciliation fails, the differences may be settled in some more rational method than the strike or lockout. The Chairman of the Iron and Steel Conciliation Board of the North of England, speaking from twenty-five years' experience, said the coming together of masters and men had almost eliminated partisan speeches, and that the workmen's representatives came to the meetings determined to do what was right, in spite of the operatives who sent them. "The conciliation board has become an element of education. The two sides wanted to enlighten each other, to understand each other, believe each other, and to discuss matters and lay open their minds fully." Mr. R. Spence Watson said that the moral value of conciliation is enormous. "The fact that masters and men meet around the same table on the same level and with the opportunity of ascertaining each other's standpoint, of giving and taking an argument, and of ultimately being swayed by reasonable considerations, is of great value."

The number of the *Bulletin* which contains this information ought to have the widest possible circulation. What has been done in England to minimize strikes and lockouts may be done here, if the spirit of conciliation can once be awakened.

RELICIOUS WORLD.

....The Rome correspondent of the N. Y. *Freeman's Journal* (June 16th) says that the article in the May *North American Review*, signed St. Clair Etherige, on Americanism, which he justly calls "sneering and captious," has "created a very painful impression in the Eternal City." The same correspondent, basing upon a personal enquiry, confirms our oft-repeated statement that the *Civiltà Cattolica* simply published those letters of American bishops in reply to the brief "Testem benevolentiae," which the Holy Father saw fit to hand to the editor. Why the rest were not published is the secret of His Holiness.

....The *Intermountain Catholic*, whose reverend editor, a warm friend of Msgr. Keane, is at present in Europe, publishes the following editorial note in its edition of June 16th:

"The rumor that Archbishop Keane has been appointed to the metropolitan See of Dubuque must not be credited, till it receives official confirmation. Those who like to be in advance of the events of the day may with some degree of assurance proclaim it to be a settled fact that the ex-Rector will not rule the See of Dubuque."

SCIENCE AND INDUSTRY.

TUBERCULOSIS AND COW-MILK.

Details of an interesting experiment to determine to what extent tuberculosis is transmissible through the use of milk are given in the annual report of the Connecticut Agricultural Experiment Station at Storrs. Four condemned cows which had responded to the tuberculine test and had shown other evidences of tuberculosis, were placed at the disposal of the station. Milk from these animals was fed to eight calves, three of the young being the progeny of the afflicted cows, for periods varying from three to sixteen months, and not one of these calves developed tuberculosis during the test. Nearly six months after the feeding period with milk was ended, one of the eight animals responded to the test. A post-mortem examination showed a few tubercles in one of the pharyngeal glands of the throat. Had the disease been produced by the milk it is believed that it would have appeared first in the digestive tract.

The conclusion reached by the experimenters is that "the danger from the spread of tuberculosis through the milk of cows to man or to other animals is not as great as has generally been supposed."

THE MYLODON.

It seems that we shall have to abandon all hope of securing a living specimen of that interesting antediluvian monster, the mylodon, wherewith to enrich our modern zoological collections.

A year or so ago Senor Ameghino excited the scientific world by declaring that a bit of skin discovered in Patagonia indicated that a member of this gigantic family was still lingering superfluous upon earth. Last February Dr. Moreno, the director of the La Plata Museum, showed, at a meeting of the Zoological Society, another piece of skin, taken from a cave near Last Hope Inlet, Patagonia, and expressed his opinion that it belonged to an extinct ground sloth. This piece of skin was critically examined by Mr. Smith Woodward, who thought it must have belonged to an animal nearly, if not quite, as large as the giant ground sloth whose skeleton is exhibited in the British Museum. Expeditions were sent from England in the hope of procuring a living specimen, and another was despatched by Dr. Moreno to the cave where his fragment of skin was obtained, with the result that nearly all the important parts of the skeleton have been found, evidently broken by man, and associated with relics of man in the shape of cut fodder and ornamental bones. The remains were lying in a cave which seems to have been used as a stable, and were evidently those of an animal long extinct.

In a quest of this sort the death of P. T. Barnum is seriously felt. He would at least have discovered the petrified carcass.

NOTES AND REMARKS.

* One of the interesting pieces of apparatus recently shown at the Royal Society *soirée*, at London, was a clock which was controlled from a distance by means of wireless telegraphy. The signals were transmitted by Hertz waves, and there was a short vertical wire, a coherer, relay, and local battery, which worked the mechanism of the clock. It was stated that with the use of a standard pendulum and this apparatus, all the clocks in a town could be kept alike without the use of wires.

* Not even the Bible is exempt. The trust lays hands on the Holy Book. The Bible trust, composed of five firms all having offices in New York, has advanced the price of the book from 15 to 25 per cent.

* Many attempts have been made to restrict by laws the sale of cigarettes to boys, but the results have been very disappointing to those who advocated their passage. In one way or another it has proved easy to get around the statute, and public sentiment could not be brought to bear in any effective way. Greater success may be predicted for the movement reported from Chicago to break up the cigarette habit through the refusal of merchants, manufacturers, and professional men to employ boys who are addicted to it. This is the application to the youth in another form of the same rule of action which has made the railroad organisations of the country most potent agencies for preventing the use of liquor by the men whom they employ.

* There are inscriptions on our hearts which, like that on Dighton Rock, are never to be seen except at dead-low tide.—Holmes, Autocrat of the Breakfast Table, p. 262.

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